

# THE CHRISTIAN MIRROR.

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We have commenced in this day's *Mirror*, making extracts from a Work lately published in London, entitled "*Lectures on Scripture Facts*," by the Rev. Dr. COLLYER. The object of the Work is "to produce a confirmation of the facts recorded in the sacred writings, from contemporary historians, so far as these could be obtained; and where the remoteness of scriptural narrations stretched beyond the chronology of heathen compositions, to adduce such fragments of antiquity, as time has spared to us, so far as they bear any relation to events transpiring at the earliest periods. It was justly observed, that while many and successful efforts have been made, and are daily making, to elucidate and defend the doctrines and the precepts of Christianity, the facts recorded in the Bible have not been placed in the same advantageous point of view. Thus, while the citadel of revealed religion has been ably and zealously defended, the out-works have been abandoned, or at least overlooked; and the posts where some veterans of old times fought, have, since their removal, by death, remained unfilled." From the elegance of the style, and the importance of the subject, we expect our readers will derive both pleasure and improvement.

## LECTURE I.

INTRODUCTORY.—THE NECESSITY OF A DIVINE REVELATION.

JOB xi, 7—9.

*Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea!*

To enlarge the sphere of knowledge, and to increase the sum of happiness in the present world, is an object worthy the attention of every friend of human nature; and the effort, even should it fail, deserves the approbation and the applause of wise and good men: but to provide consolation against the severest moments of trial, to disperse the cloud which hang over "the valley of the shadow of death," and to conduct the immortal spirit safe to the throne of the invi-

sible God, is a purpose far more sublime, and an exertion of still greater utility. To shed lustre over a few years, or to live in remembrance a century or two, and then to be forgotten, is comparatively of small importance: yet for this the scholar labors, and the hero endures hardship—this is the summit of human ambition, and the boundary of its most sanguine expectations. To shine on the roll of science, to pluck honors which fade like the flower of the field, while you gather them, or to sparkle among the favorites of fortune, is of little avail to man, who must soon resign to the merciless grasp of death, even the sceptre of the world, were it committed to his possession. Yet these things are sought amid repeated disappointments; and the golden bait is received with increased avidity, although barbed with anguish and sorrow. But who regards the silent finger of religion pointing to an inheritance above the stars, promising splendors which shall never expire, and waiting to crown the man, who obeys her gracious admonitions, with honor, glory, and immortality?

When I remember the occasion on which I stand before this large assembly, and the awful engagement which, at the solicitation of many among you, I have undertaken—I shrink from my subject, and enter upon the discussion of it with “fear and trembling.” To throw down the gauntlet, and to enter the list with winning and attractive fashion, is a bold and daring effort. It will be admitted that this is a day of prevailing infidelity; and surely it will also be allowed, that it is the duty of every man, who sustains the sacred office of a Christian minister, to “contend earnestly for the faith once delivered to the saints,” and to “give a reason for the hope that is in him. On this principle the Lecturer presumes to offer his mite to the Lord of the Treasury towards the support of this great and common cause. It may be asked, why hoary age should not rather enter upon this arduous work? Would to God that more efforts were made on the part of able and faithful ministers, equally venerable for years and for literature, against the common enemy! Those, however, who imagine that age should exclusively wield the “two-edged sword” against scepticism, will do well to remember, that the opposite cause is not supported altogether, or for the most part, by years,



experience, and learning. No, these are far from being exclusively our opponents: The young, the inexperienced, and the illiterate, have united with the sage and the philosopher, against the claims and obligations of revelation.—While even school-boys daringly renounce a system which they have not examined, which they cannot, alas! appreciate, and embrace one which they do not understand, may it not be permitted to a young man to say something in favor of a volume, which, if he should not succeed in defending it, he can truly say he admires and loves? Let the wise and the learned rouse to action, and produce their “strong reasons—I shall be among the first to sit at their feet: but upon persons of my own age, I feel that I have a peculiar claim; I trust that they will hear me with candor and respect; and for them principally I have suffered this engagement to be announced to the public. Let youth be opposed to youth, age to age, talent to talent. Let the enemies of revelation know, that we can ascend to their eminence, or sink to their level. Let it be seen, that some are growing up to support the Redeemer’s kingdom, while others finish their course, and are gathered to their fathers.

It may be said, that so many have undertaken this cause, and acquitted themselves so ably, that neither any thing new can be advanced, nor is it indeed necessary. It is readily granted, that I am to tread in a beaten track; but while scepticism continues to press upon us old objections in new forms, we must follow their example in refuting those objections; and it is as necessary as it ever was to oppose the standard of truth to that of error, so long as our adversaries determine to keep the field, and to maintain the combat.

It will be proper, in a few words, to state the immediate purpose of these lectures, and the object of the plan which I am about to suggest: it is simply to meet scepticism on its own ground in relation to first principles. Is it asserted that the facts recorded in this volume have no evidence? We shall endeavor to prove, that they are furnished with all the evidence which events so remote can have, and which reason ought to require of time. Is it said that Christianity is a modern invention? On the contrary, if our purpose be established, it will appear as old as the



creation. Is the authority of the scriptures questioned? We will produce other testimonies. Is its history condemned as absurd? We shall attempt to shew that it is perfectly rational; and that all evidences weighed, and all circumstances considered, it is clear that events could not have taken place otherwise than as they are recorded. Is it objected, that it claims support from miracles? It will follow from our representations, if they are made with the strength and clearness which we desire, that such a book, so written, and so supported, could it be proved to be false, would be of itself a greater miracle than any which appears upon its pages. The facts which it records, are the immediate subjects of examination in the present course of lectures; and these will be considered in connexion with their history, and confirmed by foreign and ancient testimony.

#### THE NECESSITY OF A DIVINE REVELATION.

A fair trial of the powers of human reason was made during that long and dreary period in which the scriptures were confined within the walls of Jerusalem, and the world at large was left in the unmolested exercise of all the means furnished by nature and philosophy, to conduct the mind to God. To that period we shall therefore recur; and shall endeavor to ascertain what were the discoveries made by the most enlightened among the Heathens, respecting the nature of Deity, the relation which he bears to us, the obligations under which we are laid to him, the consequences of death, the secrets of futurity, and all those things which are so interesting to man, as an immortal being. It is fair to judge of the powers of nature and of reason, from the effects produced by their agency, when they were left altogether to themselves. It is unfair in the advocates of scepticism to avail themselves of the superior intelligence afforded by revelation, and to use this knowledge against the volume from which they derived it. It is not possible to determine with any degree of precision, what discoveries the unassisted light of reason is capable of making, while it is aided, and indeed absorbed, by the superior illumination of revealed religion; it must therefore be admitted, that a fair and accurate investigation of its powers, can only be made by looking at it as it really appeared when it was seen alone. We ask with confidence, whether at that



period of the world, when science unveiled all her splendors, and irradiated the discovered globe from pole to pole; when philosophy sat upon her throne, enjoying the zenith of her power; and when reason had attained the meridian of her glory; a system more honorable to God, more adapted to the wants and the felicity of man, and more productive of moral excellence, than that which is suggested in the Scriptures, was produced? We defy scepticism to answer in the affirmative. Did the mild philosophy of Socrates and of Plato; did the elegant mind of Cicero; did all the heathen philosophers in their combined exertions, ever produce such affecting elucidations of divine goodness, such consoling demonstrations of divine mercy, such delightful discoveries of life and immortality? They never did. And we shall attempt to prove to you the necessity of a divine revelation from the state of the world, at that very period when these eminent persons flourished. We shall not cause to pass before you, rude and barbarous nations; but we shall bring to the test scientific Greece, learned and polite Athens, polished, proud, imperial Rome.

*(To be continued.)*

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FOR THE CHRISTIAN MIRROR.

ON DETRACTION.

*“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.”*—James i. 26.

CHRISTIANITY is a system in all respects worthy of its divine author. Its object is the melioration and felicity of mankind; and its means are admirably adapted to this noble and benevolent end. This end is indeed subordinate to the glory of God; but it is the distinguishing genius of the Christian religion to display the glory of the divine perfections in the completion of human felicity. It is a religion which is intended to renew the sinful nature of man, that it may be formed into a moral likeness to God, and rendered capable of that sublime happiness, of which he is the inexhaustible source.



In this appears the inestimable value of our holy religion. It is not a system of inefficacious speculation, but of practical influence ; and its end is the perfection and happiness of man.

As this is the benevolent end which Christianity has in view, we must judge of our progress in religion by our degree of conformity to the image of God : And in proportion to this conformity will be our capability of true felicity.

Among the various branches of that depravity which it is the design of the Christian religion to eradicate, perhaps there is none which grows with more luxuriance in a polluted soil, and which is more unyielding to the force of divine truth, than a propensity to the generally prevalent vice of Detraction. By Detraction is meant, that species of evil speaking which tends to lessen a fellow creature in public estimation. That this vice is at once so generally censured, and so generally practised, strikingly evinces the foundation of the above remark. Why do those who condemn it in others, and perhaps in themselves, still practise it in their daily conversation ? Is it not evidently because the practice is so congenial to the depraved nature of man, that few can bring themselves to sacrifice the malignant pleasure which it affords on the altar of pure and undefiled religion ?

But whence arises the pleasure which attends evil speaking ? On examination, we shall find that its sources are various ; but all lying deep in the corruption of human nature.

In some instances it springs from that malignant disposition which delights in the sufferings of a real or supposed enemy. Revenge like this is so grossly wicked, that we need not stop to display its atrocity. But in most instances perhaps the pleasure of evil speaking is more refined ; and, therefore, more deceitful and captivating.

It arises from envy, which repines at superior excellency of character, and therefore delights in discovering the faults of successful rivals.

It arises from vanity, which is gratified by a display of superior discernment, in discovering the blemishes which escape the dull sight of the surrounding multitude.



It arises from pride, which delights in comparing our own excellences with the faults of our neighbors. For it is supposed strongly inferrable, that those who can, with so much accuracy, and with such keen disapprobation, point out the faults of others, are themselves not only free from such faults, but adorned with the contrary virtues. How can a man better evince his abhorrence of vice than by showing how odious it makes his neighbor appear?

The same disposition and emotions which induce us to trace out and publish the faults of others, prepares us to listen with pleasure to the tale of slander. As we are not apt to suppose, that those with whom we associate would expatiate on faults in others, which they discover in us also, their censure of absent characters is heard as indirect flattery bestowed on ourselves. And it is pleasing to corrupt nature to fancy our consequence increasing, while rival characters are sinking into disrepute.

As a propensity to Detraction arises from the corruption of human nature, it is in its effects directly opposite to the benevolent genius of Christianity.

“Thou shalt love thy neighbor as thyself,” is a divine command, which characterizes our duty to our fellow-creatures: and it is evidently the design of the Gospel to form our characters according to the spirit of this command. This is done by the influences of the Holy Spirit, whose office it is to diffuse in our hearts the love of God, and form our dispositions after his holy image. Of this image, benevolence to mankind is a prominent feature.—Now, “love worketh no ill to his neighbor; therefore, love is the fulfilling of the law.” The law of love forbids every species of injury to our neighbor, either in his person, character, or property. To injure a man in his person or property is generally viewed as a crime incompatible with social order. But is character of less importance to a man than property or personal safety? Are we at liberty to blast the former by the pestilential breath of defamation, while, for touching the latter, we should incur the disgrace of a prison or a gibbet? Such, indeed, is the imperfection of human laws. But the law of God is more extensive and more consistent. And the rule which our Saviour has given for the application of this law to the general conduct of life,



is so plain, that it cannot be mistaken, without inexcusable partiality—it is this, “All things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.” If those who are gratified by the wounds of a bleeding and expiring reputation, would consider for a moment how they would like to be substituted for the victim, the genius of scandal would surely be paralyzed, and lay her destructive weapons at the feet of divine charity.

Without this charity, our profession of religion is empty as “sounding brass, or a tinkling cymbal.” What will avail an orthodox creed, punctilious forms of devotion, or ostentatious alms ; while “the tongue is an unruly evil, full of deadly poison?” “Doth a fountain send forth at the same place sweet water and bitter?” Does the religion of Jesus at one time manifest itself by love to God and zeal for divine truth, and at another, by a disposition to scatter wide the noxious seeds of suspicion and discord ? “Who is a wise man, and endued with knowledge among you ? Let him show out of a good conversation his works with meekness of wisdom ?”

EVANGELICUS.

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#### A DISSERTATION ON PUBLIC WORSHIP.

*“Holiness becometh thine house, O Lord, for ever !”*

DEPLORABLE is the case of religion, when reverence and godly fear have no place in the hearts of those who enter the house of God. “Keep thy foot when thou goest into the house of God,” says the royal preacher, “and be more ready to hear, than to offer the sacrifice of fools ; for they consider not that they do evil.” But should not the majesty, power, and glory of the Divine Being, strike every one of us (as rational beings) with awe and veneration, whenever we approach his courts, and assemble together in the presence of Him who is omnipresent and omniscient ? Are we not excited to venerate him by the extent of his kingdom, the superintendency of his providence, his particular judgment expressed against sin, and his threatenings of vengeance ? To this, every conscientious person must readily assent ; for it is evident, that it is essentially necessary



that God, who is holy should be adored with holy worship : for what hath a God, who is entirely holy, to do with services which are unholy ?

The nature of God is affected with abhorrence at every thing that is contradictory to his immaculate purity ; and what is an irreverent deportment in his house, but an impeachment of his knowledge ? Who can be truly religious and not reverent ?

Being sensible that the church is an house of prayer, should not we be cautious, that it be not made a den of thieves ! This is Bethel, the house of God ; let it not be made Beth-aven, the house of vanity ! Let not the contention be, who shall appear the most vain and fantastical, but who shall be most devout, most humble, and most reverent !

It is an indisputable truth, that the intrinsic nature of our holy religion requires, that the Deity should be reverentially prayed to, and invoked ; and the principal part of worship due to Almighty God, is prayer. But then, this is not a work to be vainly and negligently performed. God requires purity of heart : they who worship him, must “ worship him in spirit and in truth.” When thou prayest, pray not with the voice only, but with the understanding also ; for God giveth audience to the devout prayers of the silent, who commune with their own hearts, and are still. Jeremiah was comforted in the prison ; Daniel rejoiced among the lions ; Shadrach, Meshack, and Abednego escaped the rage of the fiery furnace. There is no place but where God is present ; and he is intimately acquainted with the secrets of the hearts. What availeth the opening of the lips, if the heart remains dumb ? It is not the external shew that is respected by the Supreme Being, but the internal disposition of our minds, on which rest the foundation of our utmost felicity and happiness.

Prayer, when it is properly directed, makes the heart serene, and abstracts it from terrestrial things ; it purgeth it from vice, elevates it to heaven, expands and dilates it to an extensive degree, in order that it may receive spiritual good. For as the sun affords light to the body, so prayer is the light of the soul. But if mankind are inattentive, or vain mockers, not caring to preserve, but to extinguish that light, how great must be their intellectual darkness ?

The bountiful goodness of God daily invites us to this duty of prayer; and does not its very nature speak the same language? Through this medium, we have the most pleasing communion and fellowship with him: our souls are refreshed, and we receive the greatest consolation in the time of trouble. But amidst the performance of this duty, it is highly necessary and expedient, that we should use all our efforts to eradicate from our hearts all impure thoughts and base affections, which are in their tendency repugnant to our most holy religion.

He who is desirous of praying rightly, and in order, ought to be wholly collected within; not having his thoughts and senses distracted, vague and indeterminate. At the end and consummation of all things, when Christ shall appear in his glory, it will avail us nothing to say, we have frequented the church, and joined in worship with our lips, provided our worship there hath not proceeded from the spirit. It will not be sufficient to say, that we have trodden his courts, if we have been hearers, and not doers of the word. He will say, "depart from me, ye workers of iniquity, I know you not," since your behavior hath not been correspondent to the tenor of the Gospel.

What is the intent of our assembling together in the house of God? Do we go there to satisfy a vain and idle curiosity, or to strive to excel one another in indifference and irreverence, before the original source of wisdom and perfection? Is this behavior consistent with the faculties which are given us by our heavenly father? Were they not given us to adore his majesty? But if their true use be perverted by our own evil courses, what is it but an open defiance of his power? Let such, who are actuated by this daring principle, return a little to consideration, and not be infatuated, though the gratification of a vain humor, for, "be not deceived, God is not mocked."

Consider "how dreadful is this place!" This is none other but the house of God, and this is the gate of heaven! How expressive are these words of awe?—"Holiness becometh thine house, O Lord, for ever!" How solemn is the scene! We are here presented before God, and should not our deportment bear every mark of reverence? Our thoughts which have the least tendency to an inattentive



hearing of God's word read and illustrated, should be suppressed with the greatest care and diligence, lest Satan, who is ever lying in wait to destroy, should sow the tares of wickedness in our hearts; the consequence of which will be, that at the end of the world, the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire—there shall be wailing and gnashing of teeth. But they who persevere in well doing, strictly adhere to God's word, and observe his commandments, shall shine forth as the sun in the kingdom of their father. "He who hath ears to hear, let him hear!"

What can afford greater satisfaction to a pious soul, than to reverence and adore the Almighty King of the Universe, when he considers that in him he lives, moves, and has his being? Was God but for a moment to withdraw his life-infusing influence, our bodies would be immediately reduced to their original dust! Is not this enough to excite in us the most fervent ardor, and stimulate our devout passions, which should be rendered expressive by our words, countenance, and gesture? For if we are deficient in faith, repentance, and unfeigned devotion, let our outward service appear never so devout, it is only mere hypocrisy and illusion! If our intentions be not entirely sincere, and founded in holiness, it is an affront to God in the highest degree! Can God be pleased to see men professing to honor his law, who make no scruple of breaking it every day? "Unto the wicked God saith, what hast thou to do, to declare my statutes, or that thou shouldest take my covenants in thy mouth, seeing thou hatest to be reformed, and casteth my words behind thy back?" Nay, so hardened and audacious are some in open contempt of God's word, that the courts of his house are filled with their impertinences, and the irreverent effusions of an ill-regulated conduct! But, from what has been said above, it plainly appears, that such a conduct is an abomination in the sight of the Lord; for nothing but holiness becometh his house forever!

The fool may say in his heart, there is no God; but does not every thing, in the visible creation, evidently demonstrate the reality of his existence! All the productions

of nature, with silent, but irresistible eloquence, proclaim a Deity aloud. Who can take a survey of the different appearances which attract our attention in this sublunary scene, and not declare them to be the effects of uncontrolled omnipotence?

From the earth let us lift our eyes to heaven, and shall we not then cry out with the Psalmist, "The heavens declare the glory of God, and the firmament sheweth his handy work!" Are not these striking evidences of the wisdom of their Creator? Does not every minute particular relative to that stupendous structure, declare the power, eternity, and majesty of that Sovereign Lord and King, who resides there in glory; and yet beholds the works of the children of men? The human mind, indeed, is charmed and enraptured with what is grand, noble, and magnificent—Then let us ask, which is the most noble, a thing created, or an uncreated, self-existent being? Certainly a superior and incomparable excellency must be adjudged to the latter by reason, which shows that spontaneous motion is not inherent in matter, but that it requires a first mover to put it in motion: nor would the universal frame of nature remain in its present situation, was it not supported and balanced by a supreme and all intelligent being.

Think not, O man, to conceal thy most secret thought or imagination: for "he that made the ear, shall he not hear? or, he that formed the eye, shall he not see?" God is infinite, beyond the comprehension of any finite being; and what is infinite must necessarily include every perfection in itself, part of which may be communicated to the finite being, according to the pleasure of that which is infinite. "O Lord, (says David) thou hast searched me, and known me; thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts afar off. Thou compassest my path and my laying down, and art acquainted with all my ways. For there is not a word in my tongue but lo, O Lord, thou knowest it altogether."

Let these truths sink deep into the heart of every one who reads or hears these observations; and let all inattention be banished from public worship; knowing that where two or three are gathered together, devoutly to offer up their prayers, the Lord is in the midst of them. Let every



wandering thought be suppressed; and let the deportment of all, respecting posture and action, be such as becomes devout Christians, paying their adoration and homage to an Almighty God, who rejects not the prayers of the pious, but abundantly rewards them! And, knowing that holiness becometh the house of the Lord forever, let each as often as he enters it, say with David, "Seach me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting!"

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#### ON THE ART OF PLEASING.

IF a Philosopher, in the severity of his virtue, was cynically to condemn the art of *pleasing*, he would certainly deserve to be banished from society, or confined, like Diogenes, within the precincts of a tub, and never be permitted to associate with mankind.

However just the complaints against the miseries of life, yet if we were carefully to investigate the *causes* of them, we should find that a greater portion of them proceeded from *ill-temper* than from *ill-fortune*; and that half the evils which agitate the human mind, either derive their origin from violent passions, or uncontrolled temper.

There is, doubtless, an essential difference in the natural structure of the human mind: one man is born with a pliancy of temper, and sweetness of disposition, that, like the genial influence of the sun, diffuses animation all around; whilst another comes into the world with a mind so completely overspread with angles, that, as he treads the thorny path of life, he finds them daily checking his career.

But as we are placed in a world where all must be partakers of misfortune, surely we ought, by mutual acts of kindness, to lessen evils to which all are prone, and mix the bitter cup of human woe with the soft balm of sympathy and love!—Bound, as we are, by a chain of common interest, how wonderful it is that we should improvidently wish to separate the links, or disunite what Nature's self has formed! and it is really a matter of surprise, that those who are connected by the ties of *consanguinity*, should imagine themselves privileged to display an additional portion of

spleen and ill-humor, without considering that the appearance of neglect and severity in any of those with whom we are connected, either chills our bosom with chagrin, or else kindles the spark of resentment. A constant successions of attentions to those around us are absolutely necessary to the comforts of our existence; and even an approving look, or an applauding smile, is sometimes capable of imparting real happiness.

So much of the happiness of private life absolutely depends upon the government of the temper, that we must offer a few words of advice to the generality of our female readers, and particularly to those, who, as mothers or instructresses, are engaged in the important duties of education. The virtues of humanity, humility, and gentleness, cannot be inculcated at too early a period; but if children, during the age of infancy, are permitted to tyrannize over servants or dependants, what is to be expected from them as they increase in years? Those propensities, which, under the restriction of authority, might have been *totally subdued*, acquire fresh force from habit and indulgence; and that disposition which care and caution might have rendered amiable, becomes deformed by passion and caprice.

The cultivation of the understanding is certainly an admirable method of subduing the ferocity of the disposition; for the more our Reason is strengthened, the better she is enabled to sustain her seat, and govern those passions which were intended to be her subjects, but which too often not only rebel, but succeed in their unnatural revolt. It is of infinite importance to happiness, that the mind should, from its infant state, be accustomed to dwell on objects that are pleasing; and music, poetry and painting, are certainly calculated to give an amiable tendency to the disposition, which it would not be likely to acquire, if engaged in contemplating objects that were terrific.

Habitual acts of kindness and affection are allowed to produce the most gratifying sensations; for, at the same moment that they give *pleasure to others*, they convey to the bosom of the *person who performs them*, a sentiment noble, delicate, and refined. An intercourse with polished and humane society certainly tends to the improvement of the disposition, from the conformity of manners we naturally



acquire by a constant assimilation and general combining ; for even the very affectation of philanthropy may be the means of creating its *existence*.

A studied attention to the little wants, and a desire to anticipate the wishes, of those whom chance or inclination introduces into society, is certainly one of the first duties which we owe it; and as we wish to exalt this amiable talent of pleasing to the rank of one of the minor virtues, we would wish to separate it from those varnished qualities which too often allure the mind, for the purpose of betraying the heart.

A student in the art of pleasing (as it is taught in the school of fashion) is all softness and pliability, all benevolence and generosity, all attention and assiduity, all gracefulness and ease! —but strip the character of its external mask, and you will generally find a heart callous from pride, cold from insensibility, and alive only to *interest* and *advantage*; whose very appearance of *friendship* and *benevolence* is proportion to the supposed *consequence* of the person whose affection and favor it is solicitous to attain. But that art of *pleasing* which we would recommend to the attention and practice of all our youthful readers, consists in yielding a portion of their own pretensions to the self-love or interest of their associates; in repressing pride, subduing envy, avoiding detraction, assuming gentleness, and practising humility; and is, in short, an important duty we are called upon to fulfil, both by the laws of religion and the principles of humanity, and from which no one can be exempted who pretends to be a follower of the precepts of Christianity.

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## Poetry.

FOR THE CHRISTIAN MIRROR.

*Another Versification of the Literal Translation of Latin Lines, published in the Mirror of the 5th instant.*

WHENE'ER these Wild Flow'rs sweet, of modest hue,  
Trav'ler! or Friend! or Brother! meet thy view,  
Accept the gift!—'t was cull'd in sterile fields,  
When Nature, Autumn's misty curtain veils;  
When Summer skies their glowing tints display,  
And mildly shed their last departing ray!  
The hand of Sickness pluck'd them in their bloom:  
A tear embalmed them!—hapless was their doom!

May Health be his whose footsteps wander here  
 May Joys bright beams exhale that genial tear!  
 Where lately grew these artless Flow'rs so fair,  
 Wars horrid groans resound throughout the air.  
 Alas! how wither'd will their beauties be,  
 Ere, fated Land, sweet Peace revisit thee!  
 This is the Christian's Sabbath!—hallow'd day!  
 Angels to Heav'n our orisons convey!  
 "Good will to men," proclaim'd the Seraph throng—  
 All glory, praise and pow'r to God belong.  
 Trav'ler! or Friend! or Brother! when thine eye,  
 These Wild Flow'rs sweet, of modest hue, descry,  
 Accept them, clad in Nature's chaste array!  
 In safety, health and joy pursue thy way.

E. J.

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### ON THE SHORTNESS OF LIFE.

WHEN, gently swelling from the genial root,  
 The buds of balmy Spring begin to shoot,  
 The eye, inquisitive, from day to day,  
 Observes the progress of the solar ray;  
 And, as the warmth, and vernal airs inspire,  
 The leaf, expanding, glows with rich attire:  
 The insect tribes, upon its glossy vest,  
 Their hours of pastime o'er, return to rest,  
 Depose their eggs, in velvet safety lie,  
 And nature fully satiate, buzz, and die.

Thus we, poor actors, on this transient stage,  
 Pass a short interval from youth to age;  
 Can scarcely con our mortal lesson o'er,  
 Before we languish, sigh, and are no more!

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### RETIREMENT—BY ADDISON.

SECLUDED from the world, oh let me dwell  
 With Contemplation in this lonely cell;  
 By mortal eye unseen, I will explore  
 The various works of nature's bounteous store;  
 Revisit oft each flower, whose blossom fair  
 With fragrant sweets perfumes the ambient air;  
 Pry into every shrub, and mark its way,  
 From birth to growth, from growth to sure decay;  
 Or else with humble thoughts my eyes I'll bend,  
 And view the near resemblance of my end.  
 Then think of death, and of eternal days,  
 Learn how to die, my Maker how to praise:  
 All ways despise that draw my mind from this—  
 Thus strive to gain an endless age of bliss.